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abroad, do not recognize the absurdities and fallacies of the *San Min Chu I*. It would, therefore, be as much as their positions—perhaps their lives—would be worth to expose the evils of relying upon a work of this type for political, social and educational guidance. In practice, of course, the Kuomintang has made most headway by allying itself with the bourgeoisie, and ignoring the more grotesque of Dr. Sun's theories. But every official is still supposed to subscribe unreservedly to the tenets of the Party Bible.

In conclusion another paragraph from Dr. Victor Purcell's work may be quoted :—

"The great disadvantage of the *San Min Chi* 1 as the foundation of education in China is that it is a textbook as well as a credo. Its errors of fact, its unscientific and uncritical attitude, find their way into the curriculum and make it muddy. Friends of the Chinese must assuredly recommend to them that, even if the *San Min Chi* is considered an adequate substitute for the Four Books of the Five Canons, it should be rendered by the innumerable experts whose services are available to the National Government, a connected, homogeneous and accurate guide for the generation now at

school."